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Sharing among other cultures

I had a debate one time with a fellow Cree about sharing one's culture, particularly ours. We were debating whether the "Cree culture" gets "lessened" when other cultures adopt it. Will it be any less if "they" start adopting some of our ways and practices?

It depends on which ones. Now you can't have everyone living in a teepee out on the land. But certain aspects can be, I believe, freely shared.

Things we take for granted are looked upon in awe by people who haven't seen our culture. We walked into a chaiyuu's (elder's) antique shop one time and I walked toward him. I extended my arm and our hands met. I greeted him with "Hi, how are ya?" He had a surprised, partly embarrassed look because he thought he should know me.

He finally asked me if I did know him. I told him no and he was relieved. Whenever I show "normal" respect to elders "down south," I know they don't normally receive that kind of "respect" because I can see it in their faces.

A baby swing which a typical Cree household has, is unknown "down south." Whenever friends drop over and see ours, they appreciate its usefulness, especially the ones who have had children. They definitely will have a swing for the next one.

Even words and concepts. How do you translate "anjabwa," people ask me. I really can't so they start using it (it's a term of endearment). There's now a bunch of people in Montreal using "anjabwa" in their vocabulary.

Actions toward the land, traditional ways say one must think of the consequences before acting. People are now starting to realize that but it hasn't really caught on yet with "big business."

Even we adopted certain aspects of our visitors' culture. So if sharing between two cultures means there will be respect towards mother earth, more respect for elders, happier children and people with a sense of community and an adoption of concepts that make sense, then I'm all for it.

BY ERNEST WEBB

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With love and gratitude

Cover Photo: Greg Phillips, an Aboriginal youth from Australia, tries out snowshoeing

VIOLENCE TRADITIONAL-STYLE

It is no surprise to anyone that there has been an increase in violence within the Cree communities during the past few decades. We all hear about family violence, wife battering, fights during parties, etc. People are concerned as this is a relatively new phenomenon within our culture. It seems we don't have the experience to deal with it on this scale, or do we?

Let me share a few memories with you. The first one is that people always told me about the "old-style" fights. It seemed that when two men had a "violent" disagreement they would step outside. Then they would fight and the first one to hit the ground lost the argument and fight. There wasn't any punching, just wrestling.

The second memory passed on to me is about the old green school in Mistissini. It seems a long time ago, within the last 50 years, a teacher came to Mistissini. He was of the belief that discipline must be physical to be effective. Everyone in Mistissini thought this man was sick in the head to use a ruler on the backsides of children. The entire community shunned him. Even the Midaauch conjured him. This man eventually left Mistissini never to return.

The last memory concerns my great grandfather and a young man with a violent temper. He would end up in fights and arguments only to rant and complain to Jomshum (grandpa) about them. Jomshum would just listen and say, "It's not important," setting the young man off on another round of why it was important.

Finally one day the young man asked, "Why do always say that—that it's not important, when you know I think it's important?" Jomshum replied, "Will it matter tomorrow or a week from now?"

"Yes," said the young man.

"A month from now? And be honest."

"Yes."

"Six months or a year? Remember be honest."

"No," laughed the young man.

"That's why I tell you it is not important. It will not affect your life. Only get mad at those things that do and think about how to destroy the roots so they can never hurt you again."

These community memories tell me a lot of things, that our people knew anger, knew violence and somehow in the past had traditional social practices to effectively control the levels and patterns of violence within our communities.

We have somehow lost that part of our traditions that allowed us to do this. Should we not be studying ourselves to see if we can regain that part of our heritage? What a gift for the future, and exactly what's needed for the present. Let's get angry and destroy the roots of this new violence so it doesn't affect our lives or the well-being of our nation.

BY WILL NICHOLLS

the Nation

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Nation's analysis of Inuit deal on Great Whale

Makivik ripped off in Hydro deal

The Inuit are getting a lot less compensation for the Great Whale River project than first expected, according to an analysis by *The Nation*.

In media reports, the compensation figure has been put at anywhere from $555 million to $1 billion. But the actual figure in today's dollars is about $100 million, and could be much lower.

Makivik Corp., the Inuit administrative body, is poised to sign the deal with Hydro-Quebec in the next few weeks. In the deal, the Inuit also sign away their right to delay the project.

The proposed deal made headlines when it was leaked to the media just days before Makivik president Charlie Watt faced an election challenge from his own brother-in-law. He lost [see sidebar, this page].

Under the proposed deal, the Inuit appear to get $555 million over 49 years. They'll get $30 million as soon as Hydro-Quebec proceeds with the Great Whale project. During the seven years of construction, the Inuit will get another $3 million per year. After that, Hydro-Quebec agrees to give $12 million each year for 42 years.

But those figures are misleading, according to *The Nation*'s analysis. The deal actually gives the Inuit a lot less money because it will be handed out over 49 years instead of in one lump sum. If the money was given up-front, it could be invested, which would yield a return. Inflation will also significantly reduce the value of the money.

If these factors are taken into account, the deal is actually worth only $102 million in 1993 dollars. And that's only if Hydro-Quebec gets its construction permit in 1997.

The longer the project is delayed, the less the money is worth. That gives Makivik an incentive to see Great Whale built as soon as possible.

What's more, Kuujjuarapik, the Inuit community most affected by the project, seems to be getting the raw end of the deal. Kuujjuarapik mayor Anthony Ittoshat has expressed concern that his community is getting only 13.5 per cent of the compensation money. Most of the rest goes to Makivik.

Makivik and Hydro-Quebec wouldn't comment until the deal is officially signed.

Matthew Mukash, chief of Whapmagoostui, said the deal undermines Inuit rights.

He pointed to one clause that says the Inuit can't try to delay the project in any way. Even if Great Whale never gets off the ground, the Inuit will always be on record as having signed away this right, he said. "My problem is, why should a nation enter an agreement with a Crown corporation? If there is to be an agreement, it should be with the government of Quebec. Then it would be on a nation-to-nation basis."

Mukash said Hydro-Quebec is trying to undermine the ongoing impact review of Great Whale.

"If you sign an agreement like that, how can you participate in the impact process? That's where you're supposed to voice opposition to a project."

BY ALEX ROSLIN

Watt's up, doc?

BY ALEX ROSLIN

Charlie Watt is out of a job.

In an upset defeat, Watt has been tossed out of his job as president of Makivik Corporation after a concerted anti-Watt campaign by the Inuit of the five communities closest to the proposed Great Whale River hydro-project.

"He's gone!" said a jubilant Harry Tulugak, the former mayor of Povungnituk. "I'm very positive of the outcome."

"People on the Hudson Bay coast were saying we have the numbers, we have the people, we have the votes, and yet nobody gives us due respect," said Annie Tulugak, a member of Makivik's board from Povungnituk.

Watt, who is a Liberal Senator, got 1,030 votes against former Inukjuak mayor Simionie Nalukturuk, who won 1,203.

Watt came under fire for the poor state of the Inuit economic and for prematurely entering an agreement with Hydro-Quebec on the Great Whale River project. Watt was also criticized for his high-flying ways, which were documented in a recent *Maclean's* article that was widely circulated before the election [see Briefs, page 7].

Anti-Watt sentiment ran especially high in Povungnituk, which participated for the first time in great numbers in a Makivik general election this year.

"People in Povungnituk were feeling left behind on a number of important issues," said Annie Tulugak.

She said Inuit were also frustrated by a lack of democracy and debate under Watt. "We associate Watt with the old mentality where nobody has a say, except those who are working with him. What's been happening in Makivik after 20 years of the James Bay Agreement is people are not used to debating and talking."

Matthew Mukash, chief of Whapmagoostui, was hopeful about the election result.

"I think there's going to be closer relations between the Inuit and the Crees because with Charlie Watt that was almost non-existent."

YOUR SAY

The Nation welcomes letters to the editor, comment pieces and other submissions from our readers. We strive to reflect all opinions in our pages.

Not one of ours

Letter to the Editor:

Concerning *The Nation* March 3rd article, "North of 50," written by Alex Roslin on page 14, and a taxi driver by the name of Andre who said among other things that the Indians are not friendly:

He is definitely not a driver from our taxi stand. This is the opinion of one driver.

We believe that this article is not good for Taxi Co-op Chibougamau, because we are constantly working to improve ourselves, to give a better service to the population we serve, no matter which nationality "he or she" is.

Hoping this letter will clear up this mess, which was made by one driver, and that the people will understand, "it takes only one person to sink a ship."

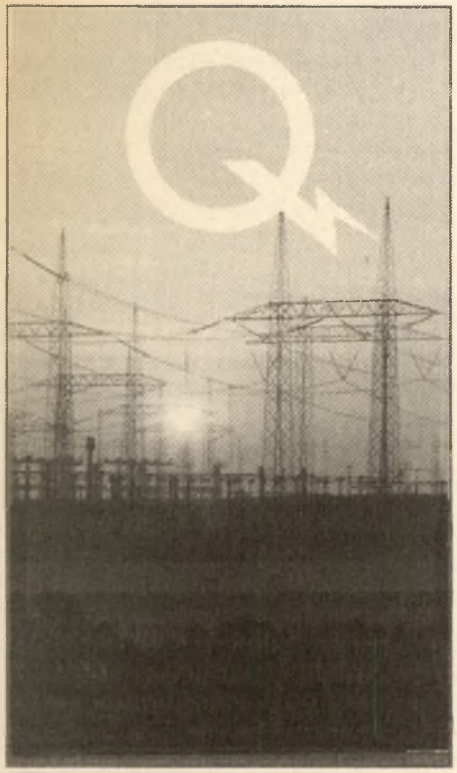
Taxi Co-op Chibougamau

NOTE

In our last issue, we mistakenly identified David Freeman as the chair of the New York Power Authority. In fact, he is the president.

NEWS

HYDRO-QUEBEC GETS INTO SCRAPS AT HOME AND ABROAD



It's been rough going for Hydro-Quebec in recent weeks.

The embattled utility was left black and blue after scraps both at home and abroad over its energy policies, including a clash with Christos Sirros, Quebec's Minister of Natural Resources.

The tough times started on March 23 when Reed Scowen, Quebec's representative in New York, lashed out at U.S. enrivonmentalists for their "appalling and senseless" charges against Hydro-Quebec and the Great Whale project.

"Their interventions on the subject of Quebec have been made in a form of apocalyptic rhetoric, which is designed for one purpose only—fund-raising," Scowen was quoted as saying by the *Globe and Mail*.

Scowen's attack drew fire from David Freeman, the new president of the New York Power Authority, a big Hydro customer. Freeman said it's "very dangerous" for Quebec to question the motivations of environmentalists. "I don't think the dialogue between us is going to be resolved by attacking the people that are my customers."

Freeman walked out of the session before it was over, scolding Quebec for its "lack of sensitivity" to its environmental opponents. "I didn't get any comfort out of this meeting this morning."

The utility also came under fire at the National Assembly during recent hearings into Hydro-Quebec's latest development plan. PQ opposition critic Guy Chevrette raked Hydro-Quebec over the coals for its money-losing electricity contracts with aluminum multinationals. Chevrette called the contracts "a monumental mistake," "insane contracts" and "one of the biggest financial fiascos."

"I think it's necessary to explain to our citizens that it's not craziness and that it created jobs," retorted Hydro chair Richard Drouin. Drouin also crossed swords with Sirros, contradicting the Natural Resource Minister's claim that Quebec is locked into the aluminum contracts for 25 years. "It's not like that. There are lots of clauses in these contracts that can be adjusted."

—Nation staff

MISTISSINI EMBARKS ON JUSTICE REFORM

Justice may soon be back in Cree hands in Mistissini. After three years of study of how the justice system has failed Crees, Mistissini is well on its way to creating a parallel, Cree-run system of dealing with crime.

"We want to revert back to how people used to render decisions on judicial matters," says Mistissini Chief Henry Mianscum. "It was all internal justice. Now we just have the itinerant court, which goes in and out without enough time to make the right decisions."

Early this year, a 21-person committee started looking at ways to put Cree values back into the justice system. The band council is also expected to create an Elders' Circle to discuss ways of dealing with crime in a more Cree way at the next band meeting at the end of March.

The band is also thinking about setting up a dispute-resolution mechanism for less serious crimes not involving violence. The idea is to bring together the victim and perpetrator of the crime to create dialogue and healing, said Mianscum. As for violent crimes like murder, Mianscum said Crees want such crimes to be taken much more seriously by provincial authorities. "For the judicial system, it's just a contest between lawyers. They overlook the crime itself. In our ways, life is very precious. If you take it, there must be a way to pay for it."

BY ALEX ROSLIN

Mianscum emphasized the need for a "holistic" way to deal with crime. "The idea is not to continuously punish people, but to bring them back into the mainstream of community life so they can make something of themselves. Now they are just fined, which doesn't solve anything."

The efforts underway in Mistissini come at the end of a three-year review of justice and policing in the Cree Territory kicked off by the Cree Regional Authority. The review uncovered numerous problems, but change has been slow, leading some Cree communities to take matters into their own hands by seeking to create parallel structures for dealing with crime.

Stalling by the province also led Crees to suspend their participation last fall on a joint Cree-Quebec committee that was supposed to study policing problems. Mianscum said the committee "was going nowhere." He was skeptical of current provincial efforts to review some of the Cree complaints about the justice system. "That's just a patchwork solution. We're trying to get directly involved in justice."

Reform efforts similar to Mistissini's are also underway in Nemaska, Waskaganish and Ouje-Bougoumou. For Mistissini, the issue is especially emotional because of the murder in May 1992 of a 19-year-old Mistissini Cree, Richard Shecapio. Mistissini residents are outraged over the light sentence given to Shecapio's killer by Quebec's itinerant court—two years less a day.

WAPISTAN WINS JUNO

When Lawrence Martin heard the announcement that he had won a Juno, he thought of how proud it would make his eight kids, three grandchildren and the folks back home in Moose Factory. Then he got on stage. Martin, 38, realized he was before thousands of people and TV cameras broadcasting across the country. "What am I going to say now?" he wondered.

But Martin, who goes by the Cree name Wapistan, didn't lose his cool. First, he thanked his people in Cree. Then he spoke in English.

Afterward, he admitted to feeling a bit overwhelmed. "It feels pretty nice. People have been faxing me congratulations all morning," he told *The Nation* the day after the Junos. He said speaking in Cree was a political statement about who he is. "I wanted to thank my people first."

Wapistan is the first person to win a Juno in the new aboriginal music category for his debut album *Wapistan Is Lawrence Martin*. The highlight of the evening came when Wapistan treated a national TV audience to a stirring performance of *Elders*, one of the songs on his album.

Wapistan, who is also the mayor of Sioux Lookout, says music is a great way of getting across political ideas. "Where I come from, Moose Factory, there is the same poverty as in many other aboriginal communities. I want the government and the Canadian public to hear about it."

Wapistan Is Lawrence Martin is the first release not only from Wapistan, but also from Wawatay Recordings, a multimedia non-profit company owned by the Nishnawbe-Aski Nation. Besides putting out music, Wawatay also makes greeting cards based on native legends, does syllabic translations and repairs for First Nations community radio stations. Call Wawatay at 416-291-7651.

—Alex Roslin

MACLEAN'S PROBES WATT'S WORLD

Did *Maclean's* do in Charlie Watt?

Maclean's published a two-page report on Watt entitled, "Boss of the North," just days before he got demolished in an upset election to choose the president of Makivik Corp. last week. *Maclean's* said Senator Watt was

BRIEFS CONTINUED ON PAGE 8

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CONTINUED FROM PAGE 7

facing "growing discontent" from fellow Inuit for "a high-flying lifestyle, controversial deal-making on the $13.3-billion Great Whale hydroelectric project and for constructing a network of business and political interests."

The article said Watt faced criticism over his excessive ways as he entered the election against his own brother-in-law. Watt had an annual income of at least $194,000—$64,400 from his job as senator plus a tax-free expense account of $10,100, in addition to his Makivik salary of $120,000. Then there were the perks, like a $912,000 house rent-free in a posh Montreal suburb, a daily "southern allowance," a leased car, and travel and entertainment expenses.

The *Maclean's* article also detailed the extensive business connections of Watt and his family. Every summer, he spends three months working for Fort Chimo Outfitters, a chain of hunting camps he started, which is now in his son Donald's name. The company is worth $1 million, and services about 300 hunters a year, each paying between $1,900 and $4,000 a week to hunt and fish in the North.

Donald Watt is also president of Lunakut Inuit Enterprises Inc., a construction firm with links to Senator Pietro Rizzuto, a powerful Liberal fundraiser. Company documents list Lunakut's headquarters as 301 Watt Ave. in Kuujjuaq—which is Charlie Watt's home.

Lunakut was set up to take advantage of the proposed Great Whale project, but has bid for other contracts from Inuit entities and Hydro-Quebec. Lunakut is expected to get federal contracts to build $50 million of wharves in Inuit communities.

—Nation staff

PCBs AFFECT INUIT WOMEN

Inuit women in northern Quebec have five to 10 times more PCBs and insecticides in their bodies than the Quebec average, according to a study by researchers at Laval University.

The deadly chemicals come from marine mammals, which are an important part of the Inuit diet. The researchers are currently studying the effects of the contamination on newly born babies before making any recommendations for diet changes.

CONTINUED FROM PAGE 8

A short report about the study appeared in *La Presse* on March 21.

—Nation staff

"HIDRO MUST PAID"

Police are investigating a doomsday cult in connection with the bombings of Hydro pylons near Montreal. Three pylons suffered minor damage in attacks in mid-March, one in Ste-Basile-le-Grand on the South Shore, one in the Mohawk community of Kahnawake and one near Cornwall, Ont.

At first, media reports said the bombings may have been the work of Mohawks, Crees or radical ecologists. But evidence was skimpy.

The native angle was eventually dropped after Montreal newspapers got letters in the mail threatening Hydro-Quebec written in French. Hydro officials said the letters may have been sent by the Ordre du Temps Soleil, a cult with members who are Hydro employees which has threatened to bomb native reserves.

"Hidro must paid," said one of the letters. Another letter accused the utility of throwing families into the street, hurting people on welfare and the poor, and "giving" electricity "to natives and aluminum producers."

"Remember... the FLQ!" said the letter, composed of words cut out from French newspapers.

—Alex Roslin

ECOLOGISTS CLASH WITH HURONS

Wildlife conservationists are hopping mad after the Huron Nation launched a legal case to have Huron trappers recognized as being allowed to trap on their traditional lands.

Conservationists are angry because they believe Huron trapping will hurt the land and push out whites. "It's a farce. I don't believe that it's like this that natives will advance their cause. It's a provocation and I simply have the desire to respond with a loud laugh," said Andre Pelletier, president of the Quebec Federation of Wildlife, in an interview with *La Presse*.

"There won't be anything left for the whites," said Benoit Desroches, another prominent Quebec wildlife conservationist.. "Let them show me real rights in writing, not just interpretations."

—Nation staff

MAN FIGHTS BEAR WITH CHAINSAW

A man kept a starving grizzly bear at bay in northwest Alberta by wielding his chainsaw. Bruno Graw found himself under attack by the aggressive bear close to the B.C. border. The bear approached a camp despite the presence of people. It wasn't scared by the sound of the saw.

The bear, estimated to be three or four years old, was acting so boldly because of its extreme hunger. Graw gave the animal a gash on the left side of its head with the chainsaw. The bear was eventually shot and killed a few days later, said one news report.

—Nation staff

ZAPATISTAS AN INSPIRATION

The Zapatista indigenous rebellion in Chiapas is inspiring other aboriginal and impoverished Mexicans to make similar demands for social change.

Peasants throughout Chiapas have followed the Zapatista example by forcibly taking over lands owned by wealthy ranchers. Wherever they have encountered resistance from death squads hired by the ranchers, they have disarmed the hired guns.

In the southern Mexican city of Oaxaca, the radical teachers' union recently organized a caravan of buses and trucks that left for Chiapas carrying donated supplies and a list of demands mirroring those of the Zapatistas. They want Zapatista negotiators to raise their demands in ongoing talks with the Mexican government. The demands dealt with issues ranging from badly needed road-paving to schools to health clinics.

Other groups, like fired sugar-refinery workers in Michoacan state, are also passing on their demands to the Zapatistas.

But behind the demands is a growing belief that outright rebellion is the answer to the problems of Mexico, says a report in the *Globe and Mail*. "In all of the region, it is known that people are training," said a teacher from Oaxaca. "If the government does not respond, people will rise up."

Peasant leaders said more uprisings are inevitable if there is any fraud in the presidential election in August.

—Nation staff

ACTIONS AGAINST SM-3

Opposition to the Sainte-Marguerite-3 hydro-project is mounting. The Coalition for Nitassinan plans to launch a civil disobedience campaign aimed at reversing Premier Johnson's decision in February to go ahead with SM-3.

The situation is "ominous," said Gilbert Pilot, a spokesman for the Coalition for Nitassinan.

"Our community has suffered numerous human rights violations, and I think this will keep increasing. Intolerance and racism toward us are on the rise, as we are tensions," Pilot told a Montreal native solidarity group.

"As of today, I think we are very far from any kind of understanding, and that we'll be seeing some pretty dark clouds before the sun shines again."

A demonstration against the $3-billion SM-3 project is planned for Saturday, April 23 in Montreal in the Square St-Louis (Sherbrooke metro) at 1 p.m.

A public forum has already been held on SM-3 at a Unitarian Church in Montreal on March 24. *—Nation staff*

Who's seceding from whom?

Crees are not cattle to be traded from one government to another, says Grand Chief Matthew Coon Come.

If Canada is to split apart, it's up to the Crees to determine their own future, he said. Cree lands would not automatically go with a sovereign Quebec.

Crees have inhabited their lands for thousands of years, he said, whereas Quebec has only been in the North for 30 years.

"It's not a question of Crees seceding from Quebec but rather Quebec seceding from Canada and the Crees," said Coon Come.

"When you examine the right of self-determination, I think that we of all peoples have the strongest argument," he said in an interview with *The Nation* about Quebec sovereignty.

Coon Come said Crees should start examining their rights and options at the grassroots level, and those discussions will continue at the Cree Gathering this summer.

"We should not be participating in the debate after secession, nor during secession, but before it becomes a national or international mess," he said. "Decisions will have to be made on protecting Cree rights."

BY WILL NICHOLLS

How concerned is the Grand Council over the possibility of Quebec separating?

The debate on the possibility of Quebec seceding from Canada started a time ago with the Quiet Revolution with the coming into power of Rene Levesque. We have always kept a close eye on it, and considering the PQ's platform with elections coming up and with the Bloc Quebecois, it's a real issue that has to be dealt with.

With all that, I feel that the government of Canada seems to be into another "alert neutrality." I think the position of a party like the Bloc as her Majesty's Loyal Opposition makes it clear that the possible secession of Quebec from Canada will dominate the political constitutional agenda.

The problem is this is a grave matter and it's delicate, a matter that may inflame passions within Quebec. To me, none of these are legitimate reasons to avoid dealing with this issue. We've addressed this issue, and we've made presentations to the National Assembly committee established by Bill 150 [the Belanger-Campeau Commission].

Since our presentation to the United Nations, we have always maintained that as the Cree Nation, we are a people. We live on "Eenou Astchee" and that we have the right to self-determination and other fundamental rights.

Do you feel that the Crees have the same right to self-determination that parties within Quebec wish to take upon themselves?

Let me put it this way. Let's go back a bit so you can realize where I'm coming from. First of all Cree rights, our rights as a people predate the existence of the Canadian state by several thousand years. So our basic rights could not have been abrogated by an act of European powers who have been here in the last few hundred years.

To me, it is totally unacceptable that this active and ever growing separatist movement intends to dismantle the Canadian state and carry the Cree territory out of Canadian confederation with or without our consent.

You feel the Crees have the right of total choice?

We, as a people, have the fundamental right of self-determination. We have the right to determine our own destiny. We are not discussing the Cree right to secede but rather the situation we are faced with in Quebec. The Cree people do not seek to oppose or interfere with the exercise of self-determination by the people of Quebec with respect to their own territories.

It's not a question of Crees seceding from Quebec but rather Quebec that is seceding from Canada and the Crees. But if the entire Canadian landscape is to be unilaterally or bilaterally changed, it is the Cree people who have the right to determine our own political status.

What about the fiduciary obligations and rights enjoyed by Crees under the present system?

That's one of the things I feel we need to address. The government of Canada has a fiduciary responsibility over the native peo-

ples. That means Canada would have to take a position on whether they're going to defend Cree interests and that of other First Nations. So far, we have been seeing only "alert neutrality." Canada has been keeping silent.

Do you think Canada has upheld its end of the fiduciary rights and obligations?

Canada has been bending over backwards to appease Quebec so they won't leave the Canadian family. That, to me, is very clear.

If Quebec leaves Confederation, what do you think will be the status of the James Bay and Northern Quebec Agreement and the complimentary agreements, which were signed by the Crees, Canada and Quebec?

We signed the agreement with Quebec within Canada and with the understanding that Quebec was within Confederation.

If that changes, we ask the question of whether or not the rights to self- determination will be respected within a independent Quebec. Also, will the government of Canada honour and respect its constitutional fiduciary duty given to the native people.

These are the questions we put to the Royal Commission on Aboriginal Peoples back in November in Montreal. We are pressuring the government to come up with these answers.

What role do you see the Crees playing in Quebec's possible secession? Will we be relegated to the role of pawns, or will we be a major player?

This depends on the extent to which Crees are willing to defend or protect their rights. I think it's important that this issue be discussed at the grassroots level. That is going on right now and will continue. Decisions will have to be made on protecting Cree rights and we will probably be making visits to all the Cree communities.

So the Grand Council will be visiting the Cree communities to discuss and gain a consensus on this issue?

Yes, we've actually been concerned since the Charlottetown Accord failed. The Cree Gathering, as you know, will be coming up this summer and we will be discussing that there too.

Do you envision holding a referendum at the same time as Quebec?

That's an interesting issue because we certainly don't want to be part of the referendum process, for our numbers to be included. But if Quebec was to hold one, I don't think the Crees should be lumped within the general referendum, where their wishes would be submerged by the Quebec majority. This isn't an approach Quebec would tolerate if proposed by Canada. Why should we?

The Allaire report [Liberal proposals on sovereignty-association] says that an independent Quebec would share responsibility for natives jointly with Canada. Basically it means that an independent Quebec would take over Canada's control of Indians and their lands with or without the agreement of Canada or, more importantly, native peoples. Do you see this report as outdated?

I see that report as outdated. They're misunderstanding the political clout of the First Nations and our arguments. When you look at history, when you look at the concept of *terra nullius* [the European idea that the lands were empty when they arrived], when you examine the right of self-determination, I think that we of all peoples have the strongest argument.

For the Crees, the question of timing is very important. We should not be participating in the debate after secession, nor during secession, but before it becomes a national or international mess. We should be right in there now so we aren't coming at the 11th hour waving a flag "what about us."

In the Allaire report, we're transferred like baggage from one government to the other. We need to prevent that from happening so we aren't treated like cattle.

We have to keep pounding away on the Cree history of thousands of years. Our self-determination predates their arrival by thousands of years. We have to attack the *terra nullius* concept.

We have to get away from these concepts because this is framework of fiction the dominate society has erected to legitimize the taking of lands and resources from the First Nations.

ON THE RIGHT SIDE OF THE LAW

Could Crees really break off from a sovereign Quebec and form their own country? How could the Cree Republic survive with such a tiny population—only 12,000 citizens?

Not to worry. That's still two times bigger than Tuvalu. Tuvalu, a 6,000-person Polynesian nation in the South Pacific, was recognized by the UN as an independent country in 1978.

Tuvalu's small population is not the only thing that makes this nation interesting to the Crees. Tuvalu used to be part of a larger British colony called the Gilbert and Ellice Islands, which was mainly populated by Micronesians. When the Gilbert and Ellice Islands gained independence, the Polynesians of Tuvalu wanted their freedom not only from Britain but also from the rest of the colony. The UN said okay.

For Crees, Tuvalu is an important precedent. Like Tuvalu, Crees are part of a province that may try to become independent. The Parti Quebecois argues that Quebec would keep the same borders if it becomes separate. But Tuvalu proves the PQ wrong. Crees have every right to go their own way.

The case of Tuvalu is just one of many international legal cases and statutes which support Crees' right to self-determination. As the prospect looms that Quebec may separate from Canada, Crees and other First Nations in Quebec have an unprecedented opportunity to turn that right into reality, whether in the form of new partnerships with Canada and Quebec, or on their own as sovereign countries.

Whichever option they choose, international law says clearly that it's up to aboriginal peoples to decide, and no one else. And surveys show that public opinion supports this right. A majority of those polled in Quebec (58 per cent) and Canada (80 per cent) said the First Nations within a sovereign Quebec should have the option of choosing independence, according to a Angus Reid-Southam News poll in 1992.

The idea of self-determination got its start in the Atlantic Charter, signed by Allied leaders in 1941. "They [the Allied leaders] desire to see no territorial changes that do not accord with the freely expressed wishes of the people concerned," said the Allies in the charter. "They respect the right of all peoples to choose the form of government under which they will live."

The right to self-determination was expanded upon in the Declaration on the Granting of Independence to Colonial Countries and Peoples, passed by the UN's General Assembly in 1960. "All peoples have the right to self-determination," said the UN declaration. "By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."

To top it off, this declaration also makes it clear that Crees don't need a well-organized state apparatus or army if they choose to become independent. All they need is to be a people. "Inadequacy of political, economic, social or educational preparedness should never serve as a pretext for delaying independence."

BY ALEX ROSLIN

That's all well and good, except for the fact that the Canadian government has argued at the UN that aboriginal nations aren't really "peoples." So they don't qualify.

Or do they? Canada's own constitution recognizes the existence of "aboriginal peoples" in section 35. So does the Royal Proclamation of 1763, which is a part of the law of Canada. It makes reference to "several Nations or tribes of Indians." And so does the Supreme Court of Canada. Take *R. v. Sparrow*, a 1990 ruling in which the Supreme Court said, "The Government has the responsibility to act in a fiduciary capacity with respect to aboriginal peoples."

What's more, the PQ government passed a resolution in the National Assembly in March 1985 in which Quebec "recognizes the existence of the Abenaki, Algonquin, Attikamek, Cree, Huron, Micmac, Mohawk, Montagnais, Naskapi and Inuit nations in Quebec."

UN practice is to use a broad definition of the word "peoples" in discussions of self-determination. Criteria include: common history, racial or ethnic ties, cultural or linguistic ties, religious or ideological ties, common territory, common economic base and a common identity. All of which Crees have.

But what exactly does the right to self-determination mean? After all, the PQ recognizes that aboriginal peoples have the right to self-determination but it says they must remain in Quebec if Quebec leaves Canada.

Not so, says a resolution passed by the UN's General Assembly in 1970. According to that resolution, entitled the Declaration Concerning Friendly Relations and Cooperation Among States, the right to self-determination includes the right to secession. "The establishment of a sovereign and independent State, the free association or integration with an independent State or the emergence into any other political status freely determined by a people constitute modes of implementing the right of self-determination."

Crees also point to the dubious way in which the northern territories of Rupert's Land and Ungava were handed over to Quebec in 1898 and 1912. Crees were never consulted much less told that they were being given to Quebec, and this throws doubt on the legality of the land

CONTINUED ON PAGE 16

WHAT THE EXPERTS SAY

◆**"There is no** precedent for a state being refused admission to the UN on account of its size."
—**Sureda,** *The Evolution of the Right to Self-Determination: A Study ofUnited Nations Practice*, 1973

◆ **"In my opinion**, the fact that [aboriginal peoples] constitute peoples who are self-identified as peoples would give them a right to self-determination at the same level as Quebec."
—**Daniel Turp,** Law Professor at the University of Montreal, testimony at the Bélanger-Campeau Commission studying Quebec sovereignty, 1991, prior to becoming a legal advisor to the Bloc Québécois

◆**These peoples [aboriginal** nations and Quebecois] are going to have to talk together because they both, or all, have the right to self-determination... In terms of legitimacy, the aboriginal peoples, the aboriginal nations on their territory, are quite ahead of the francophones of Quebec."
—**Daniel Turp,** Bélanger-Campeau Commission

◆ **"The frontiers of** an independent State emerging from colonization may differ from the frontiers of the colony whch it replaces, and this may actually result from the exercise of the right to self-determination."
—**International Court of Justice,** Frontier Dispute, Burkina Faso/Mali
(This ruling means a colony doesn't necessarily keep the same borders upon independence.)

◆ "**The State as** a person of international law should possess the following qualifications: a) a permanent population; b) a defined territory; c) a government; and d) a capacity to enter into relations with other states."
—**Motevideo Convention** on the Right and Duties of States, 1933

◆**"Whereas the Crees** have always been a sovereign Nation;... whereas the Cree Nation has continuously maintained its authority, political institutions and traditions in the territory for thousands of years; whereas the Cree Nation has the right of self-determination;... whereas it is appropriate that the Cree Nation protect its sovereign territory..."
—**Grand Council** of the Crees/CRA Annual General Assembly Resolution 18, 1991

◆**"If the JBNQA** is an internal document subject solely to the laws of Canada, the Agreement would no longer have any validity in the context of a unilateral secession by Quebec. ... Quebec could not selectively invoke certain provisions (e.g. s. 2.1 [the extinguishment clause]) of JBNQA after unilaterally abrogating the Agreement."
—**Grand Council of the Crees,** submission to UN Commission on Human Rights, 1992

◆ **"(e) That the trusteeship** of the Indians in the said territory, and the management of any lands now or hereafter reserved for their use, shall remain in the Government of Canada subject to the control of Parliament."
—**Quebec Boundaries Extension Act**, 1912

◆ **"These territories were** added to Quebec to be governed as part of a Canadian province."
—Stephen Scott, Professor of Constitutional Law, McGill University, speech, 1991

◆ **"There is no** [UN] Charter-derived necessity to preserve the integrity of a colonial unit, especially if, in the 'particular circumstances' of a territory, geographical division is a better means of promoting 'self-government'."
—**Pomerance**, *Self-Determination in Law and Practice*, 1982
(In other words, nothing in the UN Charter says a colony must keep the same borders when it becomes independent.)

◆ **"If Quebec can** accede to self-determination, why could these peoples [natives] not do the same?"
—**Gordon Robertson,** former Secretary of the Privy Council of Canada, testimony before Bélanger-Campeau Commission, 1991

◆ **"To say that** one culturally distinct group is 'indigenous' and as such does not have the right to self-determination, is a form of racism and discrimination. Collective rights must apply equally to all peoples regardless of culture and regardless of race."
—**Barsh,** in *International Law and Aboriginal Rights*, 1988

◆ **"As I have** stated repeatedly across this country, Aboriginal Peoples governed themselves successfully long before Europeans arrived. Wittingly or unwittingly, generations of non-Aboriginal Canadians acted to destroy or debilitate those systems of government and the peoples they represented."
—**Joe Clark**, then-federal Minister of Constitutional Affairs, speech, Nov. 1991

NATIVE LANDS 1492-1992

It's our right to decide, say Inuit

When it comes to Quebec sovereignty, the Inuit agree with the Crees. It's their right to decide their future, and no one else's.

"I think the Inuit certainly have the political and legal capacity to decide for themselves," said Paul Bussieres, coordinator of Quebec government relations for Makivik, the Inuit administrative body.

The Inuit inhabit half of Quebec's North and are asking the same questions as Crees. Should they stay with a sovereign Quebec, stay with Canada or go it alone?

"The Inuit are worried about this matter. But I think the Inuit would like to cross that bridge when it comes. Before that, we're hoping we will never get there. Even if the PQ wins the election, they may lose the referendum," said Bussieres. "We would prefer not to cross the bridge. The Inuit consider themselves to be good citizens of Canada and Quebec."

Bussieres said Makivik has had contacts with David Cliche, the PQ liaison with First Nations. Cliche is going from First Nation to First Nation trying to sell his proposals on sovereignty. But the PQ claims aboriginal peoples have no right to leave a sovereign Quebec.

Bussieres said he doesn't know which way the Inuit are leaning if they had to choose between Canada and Quebec and going solo. "It would be difficult to answer what would be their decision. We're quite integrated into Quebec institutions, and run several programs through different Quebec departments. But we're very integrated with the Inuit in other countries, and they probably have their own dream for their future."

But, he added, at the moment northern communities are dependent on subsidies from the South. "This makes them see reality in a more prudent fashion," he said.

—Alex Roslin

Canada has double-standard

Ambassador Ted Moses of the Grand Council of the Crees is one of the few aboriginal representatives recognized by the United Nations.

In fact, there are only 10 aboriginal people accredited in the world. They are consultants to the United Nations without voting status. But the UN's recognition "gives us a foot in the door," says Moses, speaking of the rights of aboriginal people.

Moses says that Canada has a problem with definitions of peoples and uses two definitions. At home, it recognizes the existence of the First Nations in its constitution. But at the UN, Canada argues that aboriginal peoples aren't really peoples.

Moses also questioned whether Quebec would keep the same borders if it split off from Canada. "The territorial integrity that Quebec claims is a concern," said Moses. "The boundaries of Quebec have been altered several times in the course of history. In 1898, in 1912 and as far back as the 17th century."

Issues like borders would have to be settled by negotiations, he said.

Quebec has always taken the position that natives have no rights, Moses said. "We have rights that exist beyond monetary compensation."

Moses said the fate of the dams in Cree territory will be another open question. "It's a question of what happens to all these rights and the Agreement."

"What we have to understand is that it is not the Crees who are exerting their right to secede. It is not our intention and that's the desire. When your right to self-determination is threatened by other people, that's when you can exercise your right to self-determination. International law has certainly provided for that," said Moses.

He said Crees should debate their rights and options. "This cannot be an isolated type of discussion confined to a few meeting rooms, a few individuals. It's all the members of a community. How far do they want to go? How far do they want to exercise that right?"

"Quebec claims it has the right to self- determination and such claims are not being denied or contested by the Cree Nation, and certainly not by me. Only if it infringes or threatens Cree rights and the territorial integrity of 'Eenou Astchee,' then we have to make certain assertions and speak out on our rights," said Moses.

"We are not a people to be passed on from sovereignty to sovereignty. I think people have to realize that."

—Will Nicholls

Chief seeks debate

It should happen in the high schools, in homes and in every community. Mistissini chief Henry Mianscum says there should be a full public debate about the future of Cree society as the possibility of Quebec separation approaches.

"The issue of sovereignty has yet to be fully debated," said Mianscum. "Let's think. Let's think about our future. There should be a debate in the schools. Students should be involved because they have a lot of input in their families and because it's their future. There should be public forums," he told *The Nation*.

"It would be fully beneficial for everyone to understand what the issue is all about. What does it mean to be sovereign, or to stay in the federal system, or go with a sovereign Quebec? Just like any issue, there's a lot of hype."

Mianscum said the issue is too important to leave to Cree leaders alone. "Today, more and more people want to be part of that decision. They want to become involved in this whole decision-making process, especially on an issue this serious. That's the future."

A debate is needed among Crees before any major decision is taken. "It's not the time just to jump into bed with whatever proposal sounds better. The whole public needs to have a debate."

He emphasized that a debate is needed before any referendum is held on the issue. "A referendum is often very much influenced by how certain groups want people to vote. There's a lot of politicking to sway people. There's a lot of things they can do to sway people."

For Mianscum, neither Quebec nor Canada has been especially generous to the Cree people. "It's difficult at this time for me to say I support federalism or Quebec sovereignty. If you look back at history, we've been treated equally badly by both Canada and Quebec."

But the idea of Crees forming their own country may not be realistic. "What does that imply for how we are going to look after all our social problems, educational costs? Those are things we have to look at. There's nothing wrong with being proud of our people, but we have to be realistic. It's the same for the Quebecois. How are they going to survive as a country?"

He said Canada is a different country than it was during Confederation, and the constitution hasn't caught up. "What Quebec is trying to do in terms of sovereignty, it is the French people who are totally dissatisfied with the constitutional structure. They see it as a threat to their culture, their language. But do the average Quebecois see themselves as people who want to be part of a new country, with their own money and economic problems?"

But he said the First Nations also have problems with the constitutional order. "We would like to be recognized by the federal government and by Quebec as a distinct group. We are here and we have always been here," said Mianscum.

"We have never insulted anyone else. In fact, we have always had to defend what we have."

BY ALEX ROSLIN

Academics support Native rights

Quebec should recognize that aboriginal peoples have as much right to self-determination as the Quebec people, say a group of prominent Quebec academics.

"For a nation to be sovereign, it must be able to recognize other nations. Quebec cannot become fully sovereign if it is not willing to recognize other nations on its territory," said McGill political scientist Alain Gagnon.

Gagon, an influential Quebec nationalist, is one of eight academics who issued a five-page statement to the French press calling for a "partnership between equals" with First Nations and a "spirit of openness and reconciliation."

Gagnon told *The Nation* that the right to self-determination means the First Nations have the right to secede from a sovereign Quebec.

"That's not my preference. But if that's their decision, I am willing to support it," he said.

The academics' statement says both Quebecers and the First Nations have the "respective right to dispose of themselves, to freely choose their political status and to freely assure their economic, social and cultural development."

Quebec should also make "unconditional cessions of territories claimed by aboriginal peoples," and First Nations should be allowed to pursue their own development "in whatever way they choose," say the academics, from a variety of universities including Laval, UQAM, the University of Montreal, Carleton, McGill and Concordia.

"A proof of openness would be allowing the creation of aboriginal socio-economic spaces that are independent from all points of view, entirely autonomous, free of all administrative or jurisdictional control and disposing adequate resources necessary for the growth of the First Nations as sovereign national entities," say the academics.

—*Alex Roslin*

On the right side

CONTINUED FROM PAGE 13

transfer.

It's doubtful whether the transfers of the land are in accordance with the UN's Declaration on the Granting of Independence to Colonial Countries and Peoples. "The subjugation of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights, is contrary to the Charter of the United Nations and is an impediment to the promotion of world peace and cooperation," the declaration reads.

With the weight of international law on the side of the aboriginal peoples, Parti Quebecois legalists have scrambled in search of any UN statute that would stop the First Nations from leaving a sovereign Quebec. They found a 1970 UN resolution which, they claim, supports their view.

This resolution, called the Declaration Concerning Friendly Relations and Cooperation Among States, says: "Nothing in the foregoing paragraphs shall be construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States conducting themselves in compliance with the principle of equal rights and self-determination of peoples as described above and thus possessed of a government representing the whole people belonging to the territory without distinction as to race, creed or colour."

In other words, if a state represents all the people on its territory, no one has the right to dismember it.

To which Crees have an obvious reply. Neither Canada nor Quebec properly represent the Crees. As the Grand Council of the Crees put it in a 1992 brief to the UN, "Neither Canada nor Quebec is acting in complaince with the 'principle of equal rights and self-determination of peoples'. Neither Canada nor Quebec is 'possessed of a government reprenting the whole people belonging to the territory' without discrimination. As a result, neither Canada nor Quebec could successfully invoke the principle of territorial integrity against the Crees (and other indigenous peoples) in Quebec."

The international law couldn't be clearer. It's the Crees' right to decide.

Reform broaches "the untouchable"

The Reform Party doesn't have the greatest reputation among aboriginal peoples. Reformers recognize our right to self-determination, but then again, for them native communities have as many national rights as a city like Hull.

In an interview with *The Nation*, Reform MP Dave Chatters denied his party is racist and said it's just broaching "what used to be untouchable topics."

"When one stands up and makes some of the comments I've made making in the last 15 minutes, you get severely criticized as being racist and a lot of other titles that aren't particularly pleasant," said Chatters, the party's spokesman on First Nations questions. "But I think we have to face the reality of today's economy."

BY WILL NICHOLLS

Does the Reform Party have a position on Natives?

I think we have a fairly solid position. We support the concept of aboriginal self- government or self-determination. We support the abolition of the Department of Indian Affairs and Northern Development with those responsibilities being transferred to the bands themselves. In a nutshell, that's where we're at.

If Quebec holds a referendum to separate, do you think aboriginal people have the right to decide whether they'll stay in Canada, Quebec or go it alone?

Yeah, I think they [natives] should have the right to self-determination. We don't support the right to aboriginal sovereignty any more than we support Quebec sovereignty. But people have the right to self-determination within the context of one sovereign nation.

Certainly, the aboriginals within Quebec should have that right. Particularly, they should have the right to demand that outstanding land claims be settled before Quebec has the right to have their referendum and decide whether they are going to stay within Canada or not.

If Quebec did decide to separate, would they have the right to leave Confederation with the aboriginal peoples?

...REALITY OF REFORM

Our position is that they shouldn't. Each identifiable municipality should have the right to self-determination, to determine where they would go. That not only applies to identifiable natives. The problem is that the ones without an identifiable set of land claims haven't really got that identifiable area yet. So that becomes even more confusing.

They should have that area, that right. We have also heard a lot of discussion since this Quebec sovereignty thing came up about the right of the municipality of Hull to choose to secede from Quebec and remain in Canada. I don't see that it should be any different for aboriginal communities if you have an identifiable municipality, as long as you don't become some tiny enclave in the centre of Quebec. I think that would be unworkable and unrealistic.

But if your particular identifiable area can fit with Canada, I think you should have the right to stay with Canada should Quebec decide to go.

You've said the Reform Party recognizes the right of aboriginal people to self- determination. For you what does this mean?

Well, as I talk to different native people across the country, not everyone is all that excited about total self-government. There's real concern in many of the aboriginal communities about the type of government they would receive and where they would stand as to receiving social benefits and housing from the band that they now receive from the federal government.

So there is some real fear that native government would be autocratic and dictatorial, that if you weren't in a position of favour with the particular families or leaders of that community you would be in a poor position. I think each band would have to sit down and determine how their self-government would work and be democratic so they would respect the rights of individuals in the band. When that's cleared up, then each band has the right through a referendum to decide whether they want that model of self-government or not.

On the territory that would be claimed by natives, for example the James Bay Crees, do you think self-government includes our own criminal code?

No, I would envision a municipal-style government with the power to pass local laws, just the same as our municipal groups do. I wouldn't see how a municipal-style government on a reserve would have the right to exempt themselves from the Canadian criminal code or be able to have their own justice system and courts at that level. Certainly they have by-laws and enforcement facilities that allow them to enforce their laws and regulations.

Do you think native peoples should have jurisdiction over resources located on their land or have some kind of co-management system?

I would envision a co-management system that would function much like any other municipality system in Canada—the right to allow access to the property and the right to compensation for entry. Of course, in many jurisdictions, the Indians traditionally have the right to royalties for resources removed from under the property, so I would see that as part of it.

But certainly, it wouldn't be that the particular Indian band has total control and ownership of the resources on that land, any more than other municipalities do. But they should have a say over access, entry, compensation for that and a share of the royalties for the resources extracted.

What about existing treaties? What are the role of those in today's society?

There are disputed ideas about treaty rights and how they apply. My constituency covers almost the entire area of Treaty 8. Some experts tell us each treaty stands on its own and stands for what's written in that treaty. Some aboriginals in fact claim that the treaty rights are collective and any treaty right granted to a particular Indian band, say a Micmac band in Nova Scotia, would also apply to bands in the Treaty 8 area.

When I read Treaty 8, it's not terribly relevant in today's society. The provisions that are laid out in the treaty for bullets and oxen and $4 a month or whatever it was aren't terribly relevant.

Of course, over the years, those rights have been expanded and embellished and it's before the courts all the time over its interpretation. The meaning of much of this—like the medicine chest—has been held up often as a right to absolute free universal health care. When you read what's in the treaty, it's hard to interpret that.

Of course how could the people of that time ever envision the type of society we are living in today?

That's where I think how could it possibly mean that it's free health care, free transportation and the things that make up modern medical services in remote northern areas? It says it's a medicine chest which is a sort of glorified first-aid kit at the time.

But really, in modern-day society, there's not a lot of relevant things in such treaties like Treaty 8. I'm not saying natives don't have the same rights to the same quality of medical care or social services than any other Canadian. They certainly do and I think that's what we have to look at—whether they're being discriminated against by poor-quality medical service. They deserve the same rights, the same level of care and services as any other Canadian and that has nothing to do with the treaties.

Would you like to add anything?

I think that about covers it, other than that I think this whole aboriginal question is going to be one of the big issues of this 35th Parliament. I think Canadians will have to face the Quebec problem in the next year or two, and we're also going to face and deal with this aboriginal question—straighten this matter all out through negotiation and consultation.

It's really important. It's a very difficult area, a sensitive area. Because when one stands up and makes some of the comments I've been making in the last 15 minutes, you get severely criticized as being racist and a lot of other titles that aren't particularly pleasant. But I think we have to face the reality of today's economy.

We're currently pouring by my best calculations somewhere around $10 billion yearly into aboriginal programs and services. Like all other areas of services in Canada, they are threatened because of the deficit. So we have to broach a lot of what used to be untouchable topics, we have to discuss them, we have to have a national discussion and we have to try and preserve the most important elements so we can continue to provide the standard of living that we enjoy.

1994 Pikogan Aboriginal Minor Hockey Tournament

March 24

CAT.	VISITOR		HOST	
BBC	Pikogan	1	Lac Dozois	0
HN	Lac Simon	12	Pikogan	0
BBM	Lac Simon	4	Pikogan	0
HA	Pikogan	3	Lac Simon	4
BBC	Lac Simon	6	Rapid Lake	0
HPW	Lac Simon	10	Pikogan	8
BBM	Rapid Lake	1	Lac Dozois	0
HN	Chisasibi	3	Rapid Lake	0
BBJ	Lac Simon	0	Pikogan	2
HA	Waskaganish	0	Winneway	1
BBJ	Nemiscau	0	Rapid Lake	1
HB	Rapid Lake	5	Lac Simon	2
HM	Pikogan	3	Moosonee	3
HJ	Pikogan	9	Lac Simon	2
HJ	Rapid Lake	1	Ouje-Boug.	0

March 25

CAT.	VISITOR		HOST	
HN	Opitciwan	1	Rapid Lake	2
BBC	Wemotaci	3	Rapid Lake	0
HN	Pikogan	2	Chisasibi	3
BBC	Opitciwan	0	Barriere Lake	0
HA	Opitciwan	2	Rapid Lake	0
BBM	Lac Dozois	0	Mistissini	1
HA	Waskaganish	7	Pikogan	2
BBM	Pikogan	5	Rapid lake	0
HPW	Pikogan	1	M.F. Trappers	9
BBJ	Lac Dozois	1	Lac Simon	8
HB	Rapid Lake	2	Chisasibi	1
BBJ	Nemiscau	0	Pikogan	1
HM	Moosonee	4	Wikwemikong	1
HN	Pikogan	8	Opitciwan	2
HJ	Betsiamites	5	Rapid Lake	3
HA	Rapid Lake	0	Winneway	0
HJ	Lac Simon	1	Ouje-Boug.	0
HPW	Lac Simon	9	Akwesasne	0
BBC	Pikogan	1	Barriere Lake	0
HN	Lac Simon	4	Chisasibi	0
BBC	Wemotaci	0	Lac Simon	4
HB	Waswanipi	4	Mistissini	1
BBM	Lac Simon	1	Mistissini	0
BBM	Pikogan	1	Lac Dozois	0
HPW	M.F. Trpprs	11	Akwesasne	0
BBJ	Lac Dozois	0	Rapid Lake	2
HM	Pikogan	2	Mistissini	8
BBJ	Nemiscau	0	Lac Simon	1
HJ	Ouje-Boug.	0	Pikogan	1
HJ	Rapid Lake	10	Lac Simon	3

March 26

CAT.	VISITOR		HOST	
HA	Rapid Lake	0	Pikogan	7
HN	Lac Simon	11	Opitciwan	1
BBM	Lac Simon	1	Lac Dozois	0
HN	Pikogan	7	Rapid Lake	4
BBJ	Pikogan	3	Lac Dozois	1
HA	Optciwan	4	Waskaganish	7
BBC	Opitciwan	0	Pikogan	2
HA	Winneway	0	Lac Simon	5
BBC	Lac Dozois	1	Barriere Lake	3
HPW	Akwesasne	2	Pikogan	4
BBM	Pikogan	0	Mistissini	6
HPW	Mistissini	0	M.F. Trpprs	7
BBJ	Lac Simon	5	Rapid Lake	0
HB	Chisasibi	1	Waswanipi	6
	QUARTER FINALS			
BBC	Wemont	5	Rapid Lake	6
HB	Rapid Lake	2	Mistissini	2
BBC	Optciwan	1	Lac Dozois	0
HM	Mistissini	4	Wikwemikong	5
BBM	Rapid Lake	0	Lac Simon	2
HN	Lac Simon	7	Rapid Lake	1
HA	Opitciwan	7	Lac Simon	1
HN	Chisasibi	7	Optciwan	0
HB	Lac Simon	5	Waswanipi	3
HPW	Mistissini	1	Pikogan	5
BBC(SF)	Pikogan	6	Rapid Lake	0
HPW	Lac Simon	2	M.F. Trappers	6
BBC	Barriere Lake	2	Lac Simon	1
HB	Lac Simon	2	Mistissini	3
BBM	Rapid Lake	0	Mistissini	6
HB	Waswanipi	3	Rapid Lake	2
BBJ	Rapid Lake	0	Pikogan	6
HJ	Rapid Lake	1	Pikogan	8
BBJ	Nemiscau	0	Lac Dozois	1
HJ	Lac Simon	3	Betsiamites	9
HM	Moosonee	8	Mistissini	4

March 27

CAT.	VISITOR		HOST	
HPW	Mistissini	4	Akwesasne	4
HB	Lac Simon	1	Chisasibi	4
HA	Opitciwan	7	Lac Simon	1
HJ	Betsiamites	1	Ouje-Boug.	0
HA	Winneway	0	Waskaganish	6
HM	Pikogan	3	Wikwemikong	1
BBC(Fin)	Pikogan	0	Barriere Lake	1
HPW	Lac Simon	5	Mistissini	2
BBM(Fin)	Lac Simon	0	Mistissini	1
HB	Mistissini	6	Chisasibi	6
BBJ(Fin)	Pikogan	2	Lac Simon	3
HM(SF)	M.F.	6	Mistissini	0
HN(Fin)	Lac Simon	4	Chisasibi	1
HM(SF)	Pikogan	6	Wikwemikong	2
HA(Fin)	Opitciwan	1	Waskaganish	7
HJ	Pikogan	5	Betsiamites	3
HPW(Fin)	M.F.	3	Lac Simon	2
HB(Fin)	Waswanipi	7	Rapid Lake	4
HM(Fin)	M.F.	5	Pikogan	0
HJ(Fin)	Pikogan	5	Betsiamites	4

Individual Trophies

HOCKEY

Novice Category

Lac Simon 4, Chisasibi Lil Warriors 1
Best Goalie: Lac Simon, Steven Papatie
Best Defense: Lac Simon, Jarris Gull
Best Player: Pikogan, Randy Weistche

Atom Category

Opitciwan 1, Waskaganish 7
Best Goalie: Waskaganish, Lott Moses
Best Defense: Opitciwan, Terence Awashish
Best Player: Waskaganish, Ryan Weistche

Pee Wee Category

Moose Factory 3, Lac Simon 2
Best Goalie: MF, Darry Cheechoo
Best Defense: MF, Nolan Jolly
Best Player: Lac Simon, Dany Pien

Bantam Category

Waswanipi 7, Rapid Lake 4
Best Goalie: Waswanipi, David Jolly
Best Defense: Rapid Lake, David Thusky
Best Player: Waswanipi, Joey Blacksmith

Midget Category

Moose Factory 5, Pikogan 0
Best Goalie: MF, Todd Reuben
Best Defense: MF, Mark Cheechoo
Best Player: MF, Lester Small

Junior Category

Pikogan 5, Betsiamites 4
Best Goalie: Pikogam, Shan Kistabish
Best Defense: Pikogan, Carlos Kistabish
Best Player: Pikogan, Dean Roach

BROOMBALL

Cadette Category

Pikogan 0, Barriere Lake 1
Best Goalie: Pikogan, Fanny Wylde
Best Defense: Barriere Lake, Henriette Poucachiche
Best Player: Barriere Lake, Sheila Ratt

Midget Category

Lac Simon 0, Mistissini 1
Best Goalie: Mistissini, Twyla Trapper
Best Defense: Lac Simon, Wanda Papatie
Best Player: Mistissini, Rachel Neeposh

Juvenile Category

Pikogan 2, Lac Simon 3
Best Goalie: Pikogan, Renatta Gilpin
Best Defense: Pikogan, Laureen Polson
Best Player: Lac Simon, Nancy Papatie

Coon Come says Wemindji should redo vote for chief

BY NATION STAFF

After months of controversy about last fall's election in Wemindji, Matthew Coon Come says Chief Walter Hughboy should listen to demands for a new vote.

Wemindji has been divided since the election was held last fall. Long-time Chief Walter Hughboy was re-elected by a wide margin. But there have been persistent rumours of election irregularities.

"If they want an election, they should have one," Grand Chief Coon Come told *The Nation*. "The people should be listened to. As I understand it, nobody's doing that."

Fifteen Wemindji residents went so far as to sign a petition to have the election redone. When they were turned away by Hughboy, they took their complaints to a Quebec judge. The judge said Wemindji should consider changes to its election rules, but in the end, he dismissed the complaint and let the election stand.

But Coon Come says the dissidents should still be heard. "People still disagree with the way it was done. They should get it over with. If the people want it, there should be another election."

The dissidents considered mounting another court case in Val d'Or, but were discouraged by the high cost. They've turned to the Cree Regional Authority for financial help to mount their legal challenge.

Neither side in the dispute has returned *The Nation*'s calls in recent weeks. But in an interview last January, Clarence Tomatuk, Chief Hughboy's main opponent in last fall's election, said the controversy isn't going away. "It's not going to go way. There's a lot of discussion in Wemindji about that. There are a lot of feelings of mistrust and dishonesty," he said.

"There are all kinds of rumours. Some are true, some are not."

One early rumour was that there was ballot-stuffing in the election, but that proved to be untrue. Complaints have also been levied against the short amount of time allowed for nominating candidates. Another complaint is that the returning officer didn't count how many people were present at the nomination meeting before the election. That number is important because there is a minimum number of people needed to make the nominations valid. The returning officer, Rev. Ian Thomas, left the community shortly after the vote and couldn't be contacted.

Before he left, Thomas told *The Nation* that the band council's list of eligible voters wasn't up to date.

Hughboy won 130 votes in the election, compared to 80 for Tomatuk.

Hughboy wouldn't comment on the dispute, but his supporters say there's no reason to redo the election. They say the complaints should have been put to rest when the Quebec judge let the election stand.

Hughboy's supporters say there's more to the dispute than just election irregularities. Hughboy has been chief for 14 years and has acquired a lot of power and perhaps a few enemies. His opponents thought last fall's election was their chance to finally elect another chief. But that didn't work, and now they're acting like sore losers.

Hughboy's supporters say the dispute is being stirred up by outsiders whose tactics don't appeal to long-time Wemindji residents, most of whom are happy with Hughboy. They point out that soon after the election, someone threw a rock through the chief's window. Hughboy has left the rock imbedded in his wall as a reminder.

A common complaint about Hughboy is that he spends a lot of time outside the community in the South and doesn't hold public band meetings. "When a decision needs to be made, he often isn't around," said Tomatuk.

But Hughboy's supporters respond by saying that travelling goes with the job. The chief must attend meetings with Hydro-Quebec, Cree lawyers, the school board, the Grand Council and so on.

Hughboy's opponents also complain about how Hughboy has run the Sakami Eeyou Corporation, which administers millions of dollars granted to Wemindji in 1979 as compensation for excessive water levels in the Sakami Lake reservoirs.

The exact amount of money in the fund is not clear. The band council claims the amount is $8 million. But other sources say the fund is supposed to have $25 million.

Wemindji residents are supposed to have access to the Sakami Eeyou Corporation's financial statements. But Tomatuk said he asked to see the statements, and was denied.

"They don't give information to anybody," said Tomatuk. "You hear a lot of things that the band is doing that aren't disclosed. There isn't enough consultation with the community—only after the fact. It's the people's money."

But Hughboy's supporters respond by saying Tomatuk just wants to divide up the money and give it out to Wemindji residents. That would be frittering the money away, they say. They praise Hughboy for investing the money in long-term business ventures, like Air Wemindji. They claim that these ventures are doing well, and they say this has annoyed the CRA and Air Creebec, which competes with Air Wemindji for passengers and freight. This rivalry between the Wemindji band and regional Cree entities is adding fuel to the controversy about the election, say the chief's supporters.

The Nation has asked to see the financial reports of Air Wemindji and the Sakami Eeyou Corporation, but was told only Wemindji residents can have access.

WORKING FOR THE FUTURE, STUDYING TODAY

Kenny Loon is the sort of realistic dreamer that the Cree Nation needs more of.

He is a father of five who is willing to sacrifice a little to make his dreams come true. He says the size of your family should never deter you from making and attaining your goals. His family supports him and understands the need for a little sacrifice on their part.

Kenny is currently studying for his second law degree. He is already entitled to put LLB (Baccalaureate of Laws) behind his name after four years in university. By spring Kenny will have two law degrees. He wants to know both common and civil law. This means he will be able to practice law in Quebec and the rest of Canada.

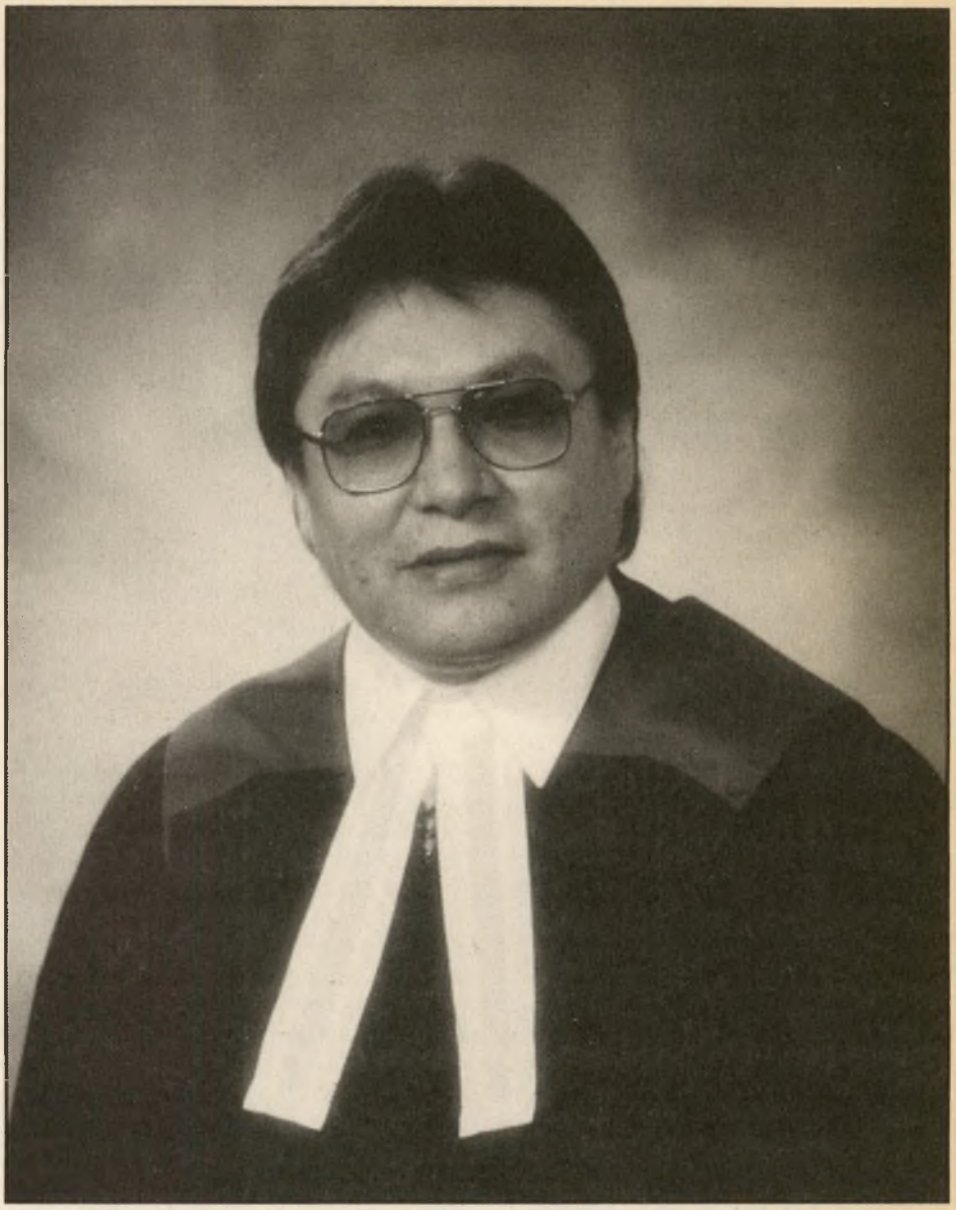
While in university, Kenny not only contributed to the *Common Law Bulletin* but also received the Sam Odjick Scholarship. This scholarship is available to native law students.

Kenny Loon got a good head start on the non-native students in his class by attending a summer session of the University of Saskatchawan's Program of Legal Studies For Native People.

This program was designed to help students develop strategies and techniques to deal with the pressures of law school. Not only do students learn to read legal documents (more difficult than it seems at first) but they are introduced to contract, tort and criminal law. They learn many of the skills necessary to help deal with the workload of the first year.

Kenny will be working for a law firm in Ottawa for this summer. "No law firm or lawyers employed by the Cree offered me summer employment," Kenny replied when we asked him why Ottawa. "I guess the lawyers don't know about Cree students like me. I feel that it would be a good idea for them to accommodate people like us. We speak Cree and know the communities. The lawyers should make the effort to employ and train Crees. I know the experience in dealing with Cree legal issues would be good for us."

Kenny sees a need for more Cree students entering legal studies. "We spend millions on lawyers. Why isn't the Cree leadership promoting Cree lawyers to the youth? Instead, we see a lot of students taking the same types of training. Too many people in the same field makes you feel like school doesn't matter when you can't get a job because there's too many of you competing for the same job," he said.



In 1973, there were only five known native lawyers across Canada. Today in Canada, there are approximately 290 natives with law degrees and another 270 studying law. There is a recognized need in Canada for about 1,500 native lawyers.

"The Cree leadership has an idea of what we need," said Kenny. "They should target areas of employment and encourage youth to train for them. What is needed is a study on what positions there are in middle and senior management of Cree entities for Cree personnel, a study on what jobs Cree students should be preparing for."

Kenny also proposed a central job bank with resumes of everybody on file. "This would benefit not only the band councils but other Cree entities, organizations and businesses. This would be a real opportunity to start to address the youth unemployment situation."

Kenny looks toward a future where he envisions a Cree law firm. "There are a few other people taking law that I know about like Peter Coon, Donald Nicholls, Brenda Small and Joanne Newton," he said.

"In about five or so years we could be looking at a Cree law firm. I think this would encourage other students in law. They'd have a place to go and work when they finish."

BY WILL NICHOLLS

WILLY MITCHELL ECHOES IN OUR NATIVE SOULS

Willy Mitchell
Wolftracks
Wolftrack Music Productions, 1993

Here's a man with a soulful sound, a native beat, a man who has paid his dues.

You might remember Willy from his previous songs like "Call of the Moose." A song that still haunts me to this day. Willy always seems to capture a moment, a feeling, a something that echoes within all our native souls as right and true.

His new album continues in this tradition of deja vu. You feel like you've been there before without quite knowing why. This album looks at the relationships we have with each other, the land and the other inhabitants—the animals. It sings of hope in "Raise Your Guts" and the loss of cultural pride in "Tea's Boiling."

The lyrics, "I seen some people laughing at the other. Making fun of their own native ways," are followed by the chorus, "Oh the tea is boiling. And the fire gets high. Yes I know we got problems. But I know we'll get by." This song spoke out and grabbed me.

We've all heard people laughing at the old ways every now and then. But when you're in the bush smelling that tea boiling in the tent, all that laughter fades to nothing in our minds. We've all been there, but Willy Mitchell brought it home for me.

You can bring home this album too. It's available at most Northern Stores, Watchyia in Val d'Or or you can write to Willy Mitchell, 476 Amisk Street, Mistissini, Quebec, G0W 1C0.

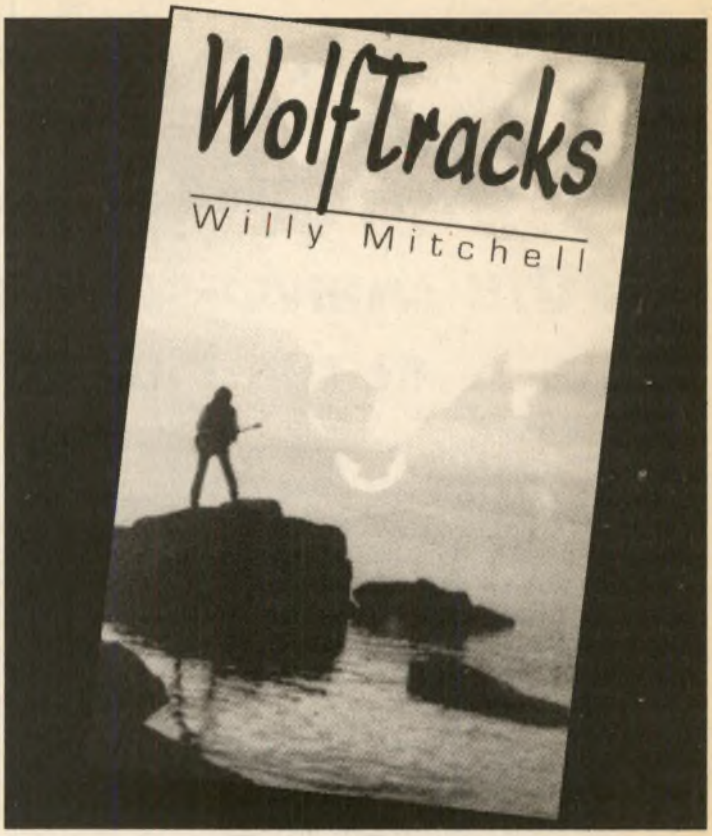
The cost of the album is $13.00 and it's worth every cent of your hard- earned money.

—Will Nicholls

When I grow up, I'm going to write for *The Nation*.

It doesn't matter how old you are to write for *The Nation*.

We accept stories from *Nation* readers of all ages. In fact, we encourage students, the future of our Nation, to send us their stories, editorials, legends, sports news and whatever else is on your mind.



THE POGUES
ELECTRIFY THE FIDDLE

Imagine a fiddle plugged into an amplifier.

Imagine that fiddle pumping out traditional folk with a Metallica edge, throw in an accordian, and you've come up with the sound of the Pogues.

On tour away from their homes in Ireland, this six-piece band is now touring Canada with their punked up renditions of classic Irish working class tunes. They hit one of Montreal's most popular stages, Metropolis, just before St. Patrick's Day, and the crowd went wild with enthusiasm.

With six albums to their name and a reputation for raunchy, slam-dance inducing performances, the Pogues have gathered a loyal following over the years. Audiences can't help but sing along because the music strikes an uncommon and touching balance of folk melodies from a people's past with elecrifying rhythms and beats of today.

The Pogues find their roots in the late night Irish pub anthems which lament the British rule over Ireland, the troubles of the working class poor and the woes of loving but not being loved back. They find comfort in song, and in the company of friends and neighbours.

You can check out their unique sound on their albums. The last one is called *Waiting for Herb*.

—Nation staff

GRAND COUNCIL ANNOUNCEMENTS

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GRAND COUNCIL OF THE CREES (OF QUEBEC)

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CREE REGIONAL AUTHORITY

30TH ANNIVERSARY OF QUEBEC'S PRESENCE IN THE NORTH COMMEMORATED

The following are excerpts from Grand Chief Matthew Coon Come's address at the celebration of 30 years of Quebec's presence in the North.

I am honoured by the invitation of the Government of Quebec to speak on this anniversary to mark the appearance of the provincial government in Northern Quebec 30 years ago, and to celebrate the closing of the International Year of the World's Indigenous Peoples.

The conjunction of these two anniversaries is certainly cause for some thought, and is an occasion for a retrospective on our mutual presence here–the aboriginal peoples of Quebec together with the representatives of the provincial government. Let's not waste this opportunity to speak to one another.

You might wonder what we did up North before the Quebec government arrived there. Because for us, I can assure you, history did not begin 30 years ago in 1963. Thirty years ago we were doing just fine. There was no James Bay Project, we had not heard of Hydro-Quebec and no one even imagined that someone would come along and announce the "Project of the Century."

We lived our lives as we always had. We were self-sufficient. Our only contact with government was with the federal Department of Indian Affairs. And that was bad enough.

Then in 1963, the provincial government suddenly discovered the North. Two government officials came into the Cree Territory: Rene Levesque and Eric Gordeau. Of course I was too young to know anything about all of that, but I know about it anyway, because it is the subject of a lot of good stories in the Cree communities. These two officials, one of whom later became quite well-known, travelled through the Cree and Inuit communities carrying two gifts: Quebec flags and frozen turkeys. They were politely received by the Cree chiefs, and the gifts were graciously accepted, although we didn't really know what to do with the turkeys.

I might tell you quite seriously that our problems really did begin at that time. One of the Cree chiefs, Matthew Shanush, Chief of Eastmain, put up the Quebec flag to fly from the community's flagpole. The next morning Mr. Gordeau saw it and approached the chief angrily. He ordered the chief to take the flag down and fly it correctly. Because, you see, the chief had inadvertently raised it upside-down. The chief was not used to being given orders, and he refused. "This is my community," he said, "and I fly your flag any way I want." He may also have said some other things. Mr. Gordeau took this event as an intentional slight against Quebec.

But of course it wasn't. It was simply the first symptom of the difficulties and misunderstandings that were to come–and keep coming, even now.

So the presence of the provincial government in the Cree Territory is something that we Crees can commemorate, but not celebrate. And I want to be serious about this, for your presence in our territory has been a very one-sided thing. You only came to our territory when you wanted something. You came only to take, not to share. And you treated the land as though no one lived there. You entered our land without permission, without consent. You changed a place that we had not changed in 5,000 years. You turned our world upside-down, without even saying "pardon me" or "thank you." In short, you treated our land as though it was *terra nullius*, as though it was empty, devoid of people. But it was not empty. The Crees are still living where we have always lived. ...

Yes, we have had an unfortunate history together. Be frank, we have a terrible history. But I still take this occasion as an opportunity for reconciliation. I will not waste one chance to establish friendship between our peoples.

PAID ADVERTISEMENT

FROM AUSTRALIA WITH LOVE AND GRATITUDE

BY GREG PHILIPS

In July of 1993, I had the chance to speak from my heart with an intensity and fire that came from within, guided by my late Aunty, my late Elder and the great spirit Wandjina. Sometime very soon after, Uncle Robbie Matthew took the microphone of the Second World Indigenous Youth Conference, held in Darwin, Australia.

He like my other Elder countryman, Uncle Bill Neidjie, spoke directly to my heart, mind, body and spirit. Uncle Robbie (I have "adopted" him as my Uncle in keeping with my people's tradition of showing respect to Elders) stuck with me for many months. His words about the importance of listening to Elders to quell mental machinery with spiritual truths never left me.

Again at the Third World Indigenous People's Conference on Education in December of 1993, I had the fortune of crossing paths with the Crees of James Bay. Aunty Janie Pachano came to me to gauge my interest in visiting the schools in the eastern James Bay communities. Two days later Aunty Janie was joined by Diane Reid and Lisa Petagumskum in inviting me to travel within the nine communities. Being invited was one of the most humbling experiences I have ever faced. I was thankful my dear friends Leslie West and Mark Paulson were with me. There was a lot of shared tears and an enormous amount of spiritual energy that gave us all strength from that gathering.

I left the country only three weeks later to travel for hours to the exact opposite side of the world. I really didn't know exactly why I was going. But I knew I was meant to. Something inside was calling me. I travelled with the Golden Eagle feather that was presented to me by Diane at Wallongong. The story behind that is rich in itself. It was felt an indigenous youth from somewhere else might be "the straw that broke the camel's back" in healing the spirits of Cree youth. And what beautiful spirits they are.

As I get hour after hour, mile after mile of distance away from my home and my family, the fears started: sharing me and my family's experiences in the hope it will help someone somewhere is a humbling thing.

Cree youth suffer from but survive the same things our young people do: suicide, alcohol abuse, drug abuse, solvent abuse, self-abuse, sexual abuse, physical abuse, mental abuse, verbal abuse and the results of a lot of other associated addictions.

I left Montreal on January 17, headed first for Mistissini. When I left Australia, I got on a plane with a T-shirt and a pair of shorts—it was 35 degrees. So by the time I got to Mistissini, I was wondering if I would survive -35 and -45 degrees for too much longer!!!

That first night we went to the Cree School Board's Culture Camp to feast on beaver, caribou and rabbit. Now that I liked! I will never forget being totally in awe of the spirits of three Elders in particular who attended that night. When they entered the cabin I was speechless. I guess that was representative of what was to follow in four weeks of intense travel: feasting, lovely people, beautiful gifts and shared spirits.

I brought with me stories of the Dreaming—our creation legends as told by many of my ancestors. I brought with me a message about realizing the gifts of your native tongue—how many of my people don't even know what tribes they are from anymore, let alone know our language? I also brought with me much pain.

I discovered that every time I gave a talk about Aboriginal youth in Australia, I wound up talking a lot about my own experiences with alcohol and drugs and their effects on me and my family and people. I realize the Great Spirit was helping me heal by me helping others heal. The Great Spirit provides the gifts and it is an honour to meet the Cree youth in such a strong way.

The main messages were: We are all good people, we must all get spiritually clean in our native ways so respect for Elders, Mother Earth, the Great Spirit and ourselves becomes important again. Healing from alcohol and drugs takes true guts and "looking in the mirror" to understand ourselves and what true warrior people must do. The Great Spirit and our Dreaming Spirits are ready to guide us if we choose clean paths.

The spiritual silence caused by pain, heartache and hatred of self can be overcome. Traditional ways of healing from all those abuses are humbling, and alive experiences like

CONTINUED ON PAGE 24

From Australia with love...

CONTINUED FROM PAGE 23

our Corroboree (Ceremonial dance) and sacred initiations will come back, your drum, sweatlodge and sacred lore are crucial, the circle is growing.

Youth suicide will be dealt with properly only when the whole community makes genuine efforts towards abstaining from alcohol and drugs, and everyone looking to true inner healing. Don't focus only on the youth—many times we youth just react to what we see around us. But Cree youth have what I see in my own young Aboriginal sisters and brothers—a strength and wisdom only our elders can help us tap. Money is not the answer.

The strength of our ancestors is coming back very, very strong. So I want to share this: pray in Cree, learn to say "I love you" to yourself, but most of all never, ever be afraid of what you feel and what is inside because that is sacred, it is yours, it is beautiful.

I will never forget crying my eyes out as I left Mistissini, experiencing the magic of a new community, Ouje-Bougoumou being born, ice-fishing in Waswanipi, hearing the drum in the CRA office in Nemaska, being honoured by Chief Billy Diamond and Gerti Murdoch and the Waskaganish crew, meeting the North Wind and a meeting with seven elders in Eastmain, feeling totally alive in Wemindji, shooting a caribou in Whapmagoostui and speaking with Uncle David Neeposh next to me in Chisasibi.

Nor will I ever forget the deadly times I had in every community for the deepest parts of my soul. THANK YOU! MEEQUETCH! MERCI!

To all the youth out there, remember:

You are Indigenous!

You are intelligent!

You are good looking!

So watch out!

My heartfelt thanks go to the Cree School Board for their commitment to this journey, all the families I stayed with, all the Youth Councils and all the Elders, but most of all—all of yous mob! I'll come back soon when it's warmer.

My deepest respect, love and gratitude.

Greg Phillips is an Aboriginal youth from Australia who spent a month in the Cree Territory.

A question of trust

There is a saying I've read somewhere: "A person feels at home only if he can leave the land."

A lot of our ways and customs are viewed as strange, odd or unknown. For instance, some of our hunting practices. In particular, leaving hunting gear behind at the camp when someone goes back to town or to another area of his hunting territory.

This one came out of necessity. There is only so much room in a canoe or toboggan. Long ago you either walked or paddled to where you wanted to go. If you didn't need your canoe for the next few months, you would turn it over in a sheltered spot and leave it for the next time. It was known that if someone came across it and happened to need it, he would happily use it and put it back where he found it.

When you returned in the spring to paddle after the ice break-up, your canoe would be right there where you turned it over.

The person who used and returned it knew and understood the canoe was a part of your life. He knew this was the canoe that helped keep your family fed. It is the canoe you use to check the fishnets, the canoe you use to go down the river to check on that moose whose tracks you saw the day before.

Nowadays, people are scared. They are scared that if they leave the skidoo behind in the spring, it won't be around when winter comes. These last few years have brought upon us many changes. New values have been introduced.

However, for the most part, many of our traditions are intact, including our hunting and trapping with skills passed on from father to son and mother to daughter. I'm not blaming any one group of people for theft and vandalism. Certainly there are Crees and non-Crees who do not respect the belongings of other people. But people have to understand that the basic foundation of Cree culture is trusting people to do the right thing. With all the changes and new values taking place, it would be a testimony to us if one of the foundations of our culture was left intact—trust.

If someone leaves and can't expect his camp on his hunting territory to be safe, how can someone call it home?

BY ERNEST WEBB

CLASSIFIEDS

100-BIRTHS

Congratulations to Virginia and Redfern Matches from Wemindji for the birth of their son Charlo Travis born February 23, 1994 at 3:24 p.m. (9 lbs, 3 oz.)

Simon & Kathy Mianscum are extremely proud to announce the birth of their son, Darien Waashestun, born February 27, 1994 at 10:08 a.m. (8 lbs, 5 oz.) A dear little brother for Nadine. Proud grandparents are Norman & Maggie and Francois & Lizzie from Mistissini Lake.

101- BIRTHDAY GREETINGS

Happy Birthday to my twin sister, Theresa, who will be 22 years old on April 11, from Ouje-Bougoumou. With lots of Love, Annette

To our Chisha-eeyou Will Nicholls on March 28: Happy birthday from the staff at *The Nation*. Doing a good job! Keep it up, sailor ⚓

On April 11, I would like to wish Happy Birthday to Annette & Theresa of Ouje-Bougoumou. From a friend in Hull who misses you!—Julie Ann

Happy Birthday to my little brother Donald from your big brother Will and the rest of the Nicholls and MacLeod family.

Happy Birthday to Timmy Herodier from brothers Dale "DaDa" & Junior, Mom Sarah, Dad Christopher, Gogoom Florrie, Gogoom Elizabeth & Joomshoom Roderick. And happy birthday to Wendy Mark-Stewart, March 26, from Mom Florrie, brothers and sisters Dale Junior, Timmy, Christopher and Sarah

Happy Birthday to our auntie Cheryl Moar on March 19, and our cousin Lindsey Marie Blueboy on March 22 with love, Jeremy and Cameron Moar

Birthday Greetings to Edna, Mark and Stewart on March 19. From employees of Eastmain radio station.

103-ANNIVERSARIES

Happy Anniversary to John & Mary Shecapio from Ouje-Bougoumou on April 8, with love Annette, Carl and Grandchildren

300-MISC.

We would like to thank all the people that came to participate during our Winter Carnival. Come back next year! From the Ouje-Bougoumou people.

Support *The Nation*. Tell our advertisers you saw it in *The Nation*. Thank you for your support.

the Nation's CLASSIFIEDS ORDER FORM

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100 Births	200 For Sale
101 Birthdays	201 Wanted
102 Weddings	202 For Rent
103 Anniversaries	
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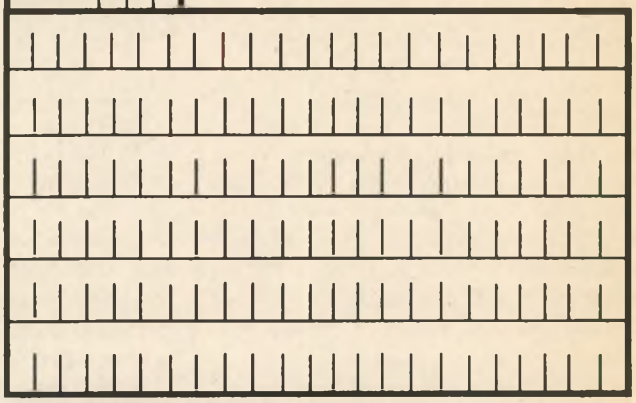

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OPINION

What's it like to be a Native leader in Canada?

by Janice Acoose

Do you ever wonder what it's like to be a Native leader in Canada? Do you ever think beyond those demeaning and unjust stereotypical representations of the "corrupt, ruthless, and self-centred Native leaders?" Personally, I think that being a Native leader must be a pretty thankless job and I sure wouldn't want it!

Really, just think about it for a while. When was the last time you heard anyone say: "That was a real good job you did and we're proud of you" to one of our leaders? Now, compare that to the number of vicious rumours that too often circulate in our communities, or within our provincial and national organizations, about the women and men who serve our peoples. I'll just bet that those unkind and vicious rumours far outweigh the positive or supportive comments.

At this point in history as Native peoples—particularly with self-government looming just beyond the horizon—we really ought to think long and hard about the state of our communities and nation. And, we really ought to have confidence and respect for the women and men we elect to represent us.

While I'm certainly no big fan of any particular leader, I have become much more empathetic with them. I understand that theirs is not an easy job; they face criticism from both Native and non-Native peoples, they have no private lives and they are expected to work around the clock for next to nothing. Even worse, too few people understand the complex legal and political world they inherit when elected to office.

As Native peoples aspiring towards self-government, don't you think we ought to respect the political processes and organizations that are our own? And shouldn't we give our leaders (who are elected through a duly constituted system) a vote of confidence by standing behind them? Lastly, as citizens of Aboriginal nations in Canada, shouldn't we continually educate ourselves so that we can be productive and contributing members within our families, communities and nations?

Personally, as a Native person who grew up imprisoned in a White system, governed by White laws, oppressed by White rulers and brainwashed by White institutions, I wholeheartedly support the leadership in our move towards self-government.

This opinion piece was reprinted with permission from Windspeaker, *where Janice Acoose writes a regular column.*

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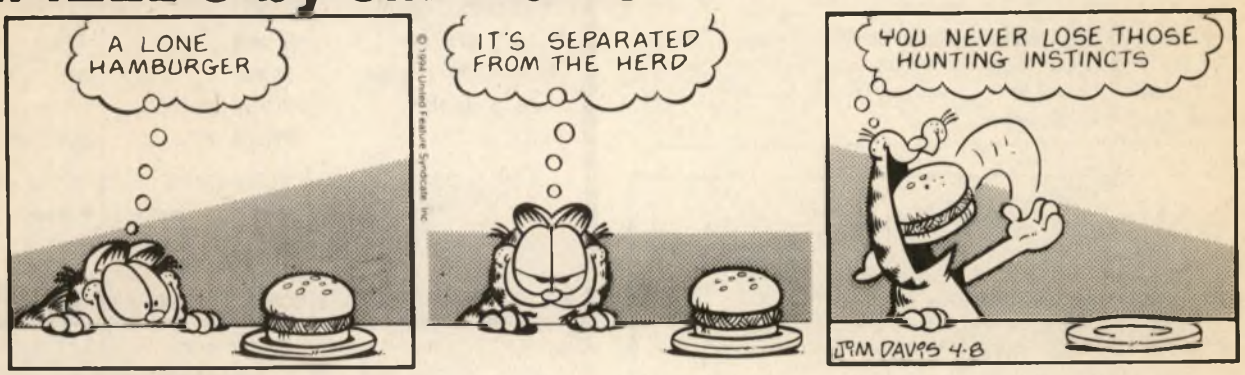

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Fishing, the source of our heritage

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The activities of the Department of Fisheries and Oceans (DFO) are numerous and varied, since it has the responsability of managing salt-water fish stocks. And while the management of anadromous fish, such as salmon, catadromous fish, such as eel and fresh water species is delegated to the province, DFO is responsible for the conservation, the development and the sustainable harvesting of fish resources and their environment. It also inspects sold fish products and processing plants serving export markets. By its actions, DFO is participating in Canada's economic development, environmental protection and scientific research efforts, conducting or supporting a wide range of programs. Among these, the Aboriginal Fisheries Strategy, the Fish Habitat Management Program, the Québec Federal Fisheries Development Program and the Aquaculture Testing and Experimentation Program particularly relate to the Cree nation.

Employees commited to our heritage

DFO is divided into six administrative regions. The boundaries of the Quebec Region coincide with the province's borders. The Region serves several thousand fishermen and over 100 processing plants. The Maurice Lamontagne Institute conducts research on fisheries, oceanography and hydrography, while the René Poirier Laboratory, near Montréal, inspects imports and exports. Whether employed at the Québec Regional Office or Areas offices like Inukjuak, DFO staff adheres to established service standards in order to respond promptly and effectively to all their clients.

Pleinement engagé vers un avenir fructueux

Les activités du ministère des Pêches et des Océans (MPO) sont nombreuses et variées car il est responsable de la gestion des pêches en eau salée. En effet, il a délégué à la province la gestion des pêches d'espèces anadromes, comme le saumon, catadromes, comme l'anguille, et d'eau douce. Le MPO voit à la conservation, à la mise en valeur et à l'utilisation viable des ressources naturelles pêchées et de leur milieu de vie. De plus, il inspecte les produits marins vendus et les usines de transformation qui exportent leurs produits. En fait, par son action, il participe aux efforts du Canada au plan du développement économique, de la protection de l'environnement et de la recherche scientifique. À cette fin, le MPO met de l'avant ou appuie divers programmes. La Stratégie relative aux pêches autochtones, le Programme de gestion de l'habitat du poisson, le Programme fédéral de développement des pêches du Québec ou le Programme d'essai et d'expérimentation halieutiques et aquicoles, par exemple, touchent particulièrement la nation crie.

Un personnel dévoué à notre patrimoine

Le MPO est divisé en six régions administratives, dont celle du Québec qui couvre le territoire de la province. La région du Québec est au service de plusieurs milliers de pêcheurs et d'une centaine d'usines de transformation. À l'Institut Maurice-Lamontagne de Mont-Joli, on mène des recherches sur les pêches, en océanographie et en hydrographie tandis que, près de Montréal, le laboratoire René-Poirier inspecte importations et exportations. Qu'ils travaillent au bureau régional de Québec ou dans les bureaux de secteurs, tel celui d'Inukjuak, les employés du MPO se sont dotés de normes de service leur permettant de répondre rapidement et adéquatement à tous leurs clients.

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